IE PROTESTANT

-FEB.-MAR., 1950

Edited by Kenneth Leslie
—a tract of the Incarnation.

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by Mei Ch'ing

VIII No. 6

25 cents

THE PROTESTANT

JAN.-FEB.-MAR 1950

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THE PROTESTANT is published quarterly by New Christian Books, 327 W. 27 St. N.Y.C. Editorial and Executive Offices, Cambridge Station, King's Co., N. S., Canada. KENNETH LESLIE, Managing Director. By subscription only. 12 issues $3.00; 24 issues $5.00 in the United States and South America. 25c per copy; 25c additional postage in Canada and foreign countries. Printed in the U.S.A. Copyright 1950, by New Christian Books.

THE RISE AND FALL OF ATOMERICA

When the Russians confirmed President Truman's discovery that they had made an atomic explosion, the American monopoly of atomic power was broken. What will this mean to the world?

It will mean a change in the attitude of those who have advocated a preventive war on the Soviet Union. Those who looked forward with zest to a one-way atom-blitz will lose the edge of their appetite for the two-way blitz.

It will mean a difference in the attitude of the world in general towards the U.S.A. Ever since Hiroshima the world has been holding its breath while this adolescent giant smoked his monopoly marijuana and roamed the earth with nervous fingers on the atom-bombs in his pockets. Now that the dope has been taken from him the world begins to breathe naturally again.

There will be a complete reorientation of the nations of the world not only towards the U.S.A. but towards the United Nations Organization and its task of establishing world order.

Sometimes we can see things better in reverse. Let us suppose for instance that Stalin had pronounced a doctrine of containment of capitalism and through gifts and economic pressure he controlled a majority of the United Nations. Suppose the the Russian Orthodox Church comprised the majority of Christendom and thundered against capitalism in allocutions and sermons repeated throughout the world.

Suppose Russia occupied 500 bases encircling the globe, some of them within bombing distance of New York, Chicago and San Francisco. Suppose she had a pile of atom bombs and we had none. Suppose Montgomery was travelling to Moscow and talking of re-arming the Germans to attack us, and that Rokossovsky and Bulganin were visiting France on an Anti-American Military Planning Mission.

Then suppose Russia should offer us a Baruch plan by which she would go on piling up atom bombs while the Russian-controlled United Nations Atomic Commission would come over here and take control (virtual ownership) of our atomic energy installations (if and when we succeeded in creating them) as well as all our sources of atomic minerals. After which she promised to destroy her bombs.

Would the average American, would any American, be willing to accept such an offer? Or would he rather put his faith in the ability of his own good brain to achieve in America anything achieved in any other country? Would he not be inspired to leave nothing undone, to sacrifice sleep and comfort, until the U.S.A. was in a position to talk as an equal in this matter?

Well, that is just the way the Russians reacted to our offer. We must remember that the Russians had become more than

just a first class power during World War II. Their soldiers had literally frightened the German soldiers at the time when the German soldiers were considered invincible. The Russians were intensely proud of this, as we would have been if we had done the same thing.

Russia and the U.S.A. came out of the war as the only two first class powers in a world of declining empires and small semi-independent states.

It was the possession of the atom bomb by the United States and its use on Japanese cities that proclaimed to the world: here is something more than just a first class power, here is a super power with a weapon absolutely devastating and out of reach of the rest of the world, ready to use it whenever necessary. On the basis of this weapon the new world super power grabbed its bases, formed its alliances, and announced its cold war of containment by intimidation. At last however the game is over.

Walter Lippmann announces it: ". . . the phantom policy, under which the Soviet regime was supposed to break down by containment all around the periphery, is NOW BLOWN AWAY (our caps), first by its total collapse in the Far East, and then by the Soviet achievement of the bomb."

Now the nations, stuck fast on the Western side of the power see-saw, will soon be free to put their weight on either side as they will. Even Britain herself, usually linked by a hyphen with the American super power begins to shake herself free. Would she be so quick to recognize communist China otherwise?

When a great power relationship is readjusted there is no small relationship that will not be changed. We may confidently look for these changes.

The most cruel teeth in the American plan of atomic control, which *The Protestant* saluted in 1946 as the "Baruch Trap," were those provisions which would have enabled the U.S.A. to control the industrial development of atomic power.

Atomic energy becoming available and being used in the socialist economies of a billion people from Budapest to Shanghai will constitute a dramatic challenge to capitalist economy. It was this very challenge which Baruch was so anxious to avoid.

Steam and electricity had pulled individuals from their hand-looms into the cooperative techniques of mass production and into a world network of trade and communication.

These inventions had suggested to human beings that they had better act together to pool their new advantages. This new invention doesn't suggest. It commands. It has uncorked a brew too strong for mankind to permit any individual, any group, any nation, yes, any bloc of nations to control. That is why Russia in achieving this know-how and breaking the American monopoly has performed a great service to mankind, a service far more momentous than the discovery of the bomb itself.

Atomic power is by its very nature a world monopoly. It belongs to mankind or to nobody. It is only a matter of time until there must be set up a world atomic authority. But such an authority cannot come through the instrumentality of private monopolies and cartels interested in keeping atomic power out of competition with the wares from which they presently derive their revenue.

A World Atomic Authority must come in a world which has been freed from fear of these monopolies and cartels, freed from fear of the governments subservient to them. Until the nations reach the sunlight of that freedom, let us be at least grateful that the ominous cloud of the atomic monopoly has at last moved out of our political sky.

Atomerica has had a meteoric rise and fall. Atomerica was no relation to the America the world has known and loved. Atomerica was a bad dream. Let it be forgotten.

The Tides of Grace

It can be forgotten and a new era of progressive liberalism can dawn in North America if enough of us will work with these tides of Grace.

There are two graces (if you will forgive us), God's and man's. God's grace is the opportunity for man to progress. Man's grace is to grasp that opportunity.

The Marxist Mao tse-Tung is a better theologian than many of our professors. He lists in detail the conditions which permitted the Chinese to liberate themselves. He didn't say I did it or even we Chinese did it, but we were able to do it only because conditions throughout the entire world were such as to permit us to do it. Without these conditions we should have failed. This is grace in Mao acknowledging God's grace.

So today a condition has arrived which permits us to go forward. God's grace has intervened where we stood, stymied, frustrated, terrorized, black-listed, mocked, beaten, imprisoned, lynched, mobbed, maligned, libelled without recourse to law, our justice wrenched from us and used as a cloak for wanton persecution. God's grace has reached into the sling of our adversary and filched his weapon of blackmail, his atomic "monopoly."

God give us the grace to be grateful for this condition which suddenly changes the face of the world.

TITO AND THE BALANCE OF POWER

Louis Adamic is one of the returning travellers from Yugoslavia (he is a native Yugoslav) who have become champions of Tito in his defection from the Russian side of the world struggle.

In his paper *Trends & Tides* Adamic says he tried to get into Russia and told the Russian officials that he wanted to visit the Soviet Union before going anywhere else because "in the making of peace her responsibility was equal to America's." Yet Adamic admits that the U.S. is "the world's greatest power." Power carries responsibility. The greater the power the greater the responsibility. Therefore Russia's responsibility in the making of peace cannot be equal to America's.

Another admission by Adamic: ". . . without her (USSR's) existence Communists could not have so much as dreamed of a revolution in Yugoslavia."

An even more primary fact should be faced: The Soviet Union has been in a state of siege through the whole of her existence right down to the date on which you read these words. True, her influence and power have grown through the years. She is however, even with China and the bomb, not yet strong enough to balance the world coalition against her.

When that day of balance arrives, and not before then shall we have the conditions necessary to begin to make order in the world. These conditions will be such a close approach to equality, industrial and military, between the two power-blocs that one side will not be tempted to attack the other.

Since at present the preponderance of power is on the American side it is obvious that the cause of peace is set back by each further accession of power to that side. That is why the defection of Tito to the American side is such a blow to peace.

For we are still living in an era of power politics in which unbalance or preponderance of one power group is latent war. Our destruction of Hiroshima was an act of war against Russia, to push her out of the Pacific. Our seizure of the Pacific bases was an act of war against Russia, the act of a power so awe-inspiring that the rest of the world, including Russia, opened its mouth and said nothing.

The defeat of Germany, Italy and Japan and the Civil War in China left great power vacuums. The allies of Russia, suddenly turned enemies, tried to fill these vacuums. Up to date they have control of Italy, Japan and two-thirds of Germany. China they missed out on, but it will take time for China to get herself industrially organized. So that preponderance of power as of this instant remains with the American coalition.

In other words Russia is not yet free from her state of siege. Her enemies are quick to take advantage of any opening. Their aim is clear. It is called containment. It is really elimination.

Destruction. Their organizations of espionage are constantly on the look-out for weak spots in the ring of Russia's friendly nations. They prepare sabotage and defection. They bribe. They corrupt. They stir up counter-revolution.

It was Chesterton who said that the principal objection to a quarrel is that it interrupts an argument. It is too bad that the United Nations Assembly could not be the scene of an argument between Vishinsky and the Yugoslav Bebler. But the premise of such an argument has been undermined. The premise of argument is mutual respect. The Russian people respect the Yugoslav people, but they cannot respect a regime which Truman and Bevin are using against Russia, the only bulwark defending that same Yugoslavia from counter-revolution and conquest by Capitalism!

Two Justices

The war today is a war between two justices. One is Capitalist and the other is Communist. One calls itself Christian and holds property sacred. The other calls itself materialist and holds human beings sacred. The war between these two is seen clearly in Italy where peasants are taking away property from big landowners and dividing it up among themselves. This is the ending of a long and fruitless argument. This is a difference resolved by force.

And right here the same thing should be noticed that Adamic noticed about Yugoslavia and that Mao tse-Tung proclaimed about China. This thing could not have happened unless the Soviet had built a back-log of power behind it. Here is an example, one of many, of how the moral power of the Soviet Union is growing. The Gasperri government is moving to relieve land hunger in Italy in answer to the moral challenge of Communism.

This kind of thing is happening all over the world. Right here in America there is a recent quickening of a long-lapsed movement to redress color discrimination. In this movement we are being forced by world public opinion to answer the challenge of the Communist victory over color discrimination. We say: Christianity theoretically knows no color discrimination. Shall we allow Communists to be better Christians than we are and to shame us before the non-Christian world?

So we are morally paced by the Communists!

The same thing will some day happen to our "property justice" which protects the exploitation of labor for profit. This too will go on the defensive when the news gets out that people can enjoy life without exploiting each other. When this happens the war will be at an end.

But today there is only *force majeure,* call it bullying if you like. Vishinsky said "I hit you with facts, you hit me with votes." At last, however, one of Vishinsky's facts talked the

language that bullies understand: Russia joined the ranks of the atomic powers. We have dealt with the meaning of that event in another place.

It takes time for events to work out their meaning. And no one can predict exactly how they will work out. The important thing is to hold fast to the basic realities. In a world struggle such as is going on today, in which for the first time in recorded history there is a real chance for a great revolution to resist the tides of counter-revolution and "stay put," there is no room for any individual, nation, or regional group of nations to put its fate above the fate of the world.

Let us never forget that the infant Spanish Republic was murdered in its cradle *before* the Soviet Power had tempered her steel in a terrible war and had become a great world power.

Capitalist "civilization" sided with the murderers, took the risk of helping them perpetrate their crime because Russia at that time *was in no position to prevent it.* If you ask Mao tse-Tung why the Capitalist nations didn't do the same job on the Chinese Republic, he will tell you that it was because the Soviet power was absent from no battle of the Chinese Revolution, no skirmish however small. Not by sending soldiers or arms, but by being in the world, a strong threat to the political abortionists.

It is Soviet Power which protects the integrity of Poland and the other people's governments today. It is Soviet Power which no whit less protects the Yugoslavs, as too it protects China and all the revolutionary peoples of Asia. The United States is, as Walter Lippmann says, "not in a position to overthrow Mao tse-Tung . . . to defend Hong Kong or to seal the borders of Indo-China, Siam and Burma . . . Any attempt on our part to rely on military power—particularly when we cannot exercise it in the area concerned—can result only in the distruction of our influence."

There it is from a conservative who keeps his head on his shoulders. Don't interfere where you can't interfere. But he doesn't quite come clean with the why. That "why" is Soviet Power, the same "why" the new Chinese Republic is born and thrives. That is what Mao says.

Perhaps it is not too late for the Yugoslavs to realize their mistake in letting go of the rock on which they founded their federation. Somehow, at whatever cost, they must get back there where they started.

JERUSALEM EYEWASH

The Soviet vote for and the American vote against the internationalization of Jerusalem by the United Nations may prevent some of our readers from realizing that this attempt to cut out the heart of New Israel is a direct product of our anti-Soviet cold war.

The American vote was not against internationalization but against some of the provision of this particular plan. Dr. Walter W. VanKirk made this clear in a letter to the *New York Times:* " . . . the United States delegation opposed the action of the General Assembly not because it was opposed to the internationalization of Jerusalem but primarily for the reason that the proposals then under discussion could not, in its judgment, be expected to establish an effective international regime. The United States from Nov. 29, 1947, until now has supported the principle of internationalization and has labored for a workable international regime for the Jerusalem area."

As to the Russian vote, it was made in order to be "in on the deal" and to be in a position to protect theinteres ts of the Russian Orthodox Church and to checkmate any possibly hostile manoeuvers of the imperialist powers in the Near East which borders on her territory and is even now being used as a base area for attack on Russia.

Moreover Russia feels that Israel is leaning too heavily towards the West, that Jordan is still a tool of Britain, and that there is danger in allowing the situation out of hand. One way to keep it in hand, not the best way and certainly a way that is not fair to Israel, is to be in on the internationalization.

In fact the reason America opposed this particular plan was that Russia *would* be in on it. Actually of course there is no need whatever for any of the powers to protect the Holy City or the Holy Places in it. The Arabs never allowed harm to come to these relics. Does anyone think the Jews would be less careful? The whole thing is pure eyewash.

I. F. Stone has pointed out in *The Compass* what city is the Holy City in the estimation of the Cartel Powers of the West. His exposure of the nasty truth is worth quoting:

"On July 9, 1948, the Holy City had been the object of savage attack for seven months. The Arab Legion had been allowed by the British to take over the Old City early in December. In February the road on which Jerusalem depended for food was cut. In April the pipeline on which the city depended for its water supply was blown up.

"Holy places were occupied. The British-officered Arab Legion established its command in the Armenian Orthodox Cathedral of St. James in the Old City. The thick-walled Trappist monastery at Latrun was seized as a fortress with which to block the city's one link with the coast. From the south the Egyptians turned the venerable Greek Orthodox monastery of

Mar Elias into an advance post on the Bethlehem Road from which they battered away at the New City.

"Suffering was grave. Of 2,500 Jews in the Old City, 1,500 were killed during the six months in which they held out. Casualties among the 100,000 Jews of the New City are still a military secret but were said to have been greater in proportion to population than those suffered by London during the Blitz. . . . Many Holy Places were damaged. What did the State Department do about it?

"On July 9 Secretary of State Marshall finally issued a strong note dealing with the siege of a city. He asserted for the U.S. a right, "outstandingly humanitarian in character," to furnish supplies "indispensable to human life." He declared the government responsible for the siege had violated "the most elemental of these human rights which both our governments are solemnly pledged to protect."

"The American Government announced that it would therefore supply the beleaguered city from the air. For more than a year cargo planes carrying supplies poured into the city 24 hours a day, seven days a week.

"That city, of course, was Berlin. Secretary Marshill in that forceful statement of July 9 was not talking of Jerusalem. No protest in any such terms was ever sent the powers responsible for the seige of the Holy City—Britain, Transjordan, Egypt and Iraq. Nothing was said of the Holy Places they were utilizing as military fortresses. Any sudden visitor from another planet would assume that Berlin, not Jerusalem, was the Holy City—that the relics of Adolph's empire were more sacred than the mementoes of a poor, impractical pacifist named Jesus."

The way the nations have dealt with the Jewish people, no less the way they are dealing with the Jewish nation, reveals the moral canker of our Christian era. It has never been so clearly revealed as in the past decade.

The Protestant early pointed out how the Vatican following out its own philosophy must act towards Israel. It is an undeniable fact that the head of the Vatican is, in the opinion of Roman Catholics, literally Christ Himself, God's Viceroy on earth, not just a representative but the very Christ whose rejection by the Jews brought on them as a punishment their dispersion out of Christ's Homeland all over the world for 2000 years. Now we guessed or concluded that the Vatican would not sit by and watch the Jews go back home and stay there unless of course they should accept Christ in the meantime.

We were sharply criticized by certain prelates for exposing this fact and coming to these conclusions.

Yet with this in mind it has been easy to fit the daily news puzzle together, to see why the Pope issued during one year no less than three "apostolic exhortations" in behalf of the Holy Places, calling for a "crusade of prayers" that the UN would create an international statute covering the city of Jerusalem.

You see, this would save the face of the Vatican. It would be as if the Jews were in Jerusalem on sufferance, not as owners returning to their own ancient city but as guests of a world which the Vatican still hopes to dominate. This may sound to you incredible and fantastic. Yet why otherwise would there be all this fuss? Are we expected to believe the Jews will not respect tne Holy Places? Yes, that is exactly what we are being forcibly fed by a Vatican-Cartel press. Many are swallowing it without thinking.

Through its *Fides Agency* the Congregation for the Propagation of the Faith urged Holy Year pilgrims to avoid the Israeli zone of Jerusalem and to go to Arab Jerusalem through Arab territory. The object of this warning which goes throughout the world is indicated by this statement by *Fides:* "The Israeli Govtrnment estimates that about 100,000 pilgrims will come to the Holy Land during the Holy Year and it looks upon this influx of visitors as a possible source of revenue . . . Though there are protestations of friendship and accord with the Arabs on the part of the Jews, the pillaging of Arab possessions in the Jewish zone continues and the life of most of the Arabs in the Jewish zone is a hard one." Of course there is not a word of truth in this. Israel has gone out of her way to prepare for the pilgrims and their peaceful passage to and from Jordan Palestine. A government spokesman said the "gravest view is now taken by official circles at the maligning attitude adopted by Vatican bodies."

The Vatican is cultivating King Abdullah who has visited Franco, not without the consent of the British Foreign Office who own him. Abdullah's son is booked for the crown of Spanish Morocco. This is all cozy between the Foreign Office, Spain and the Vatican. Spain is reviving Spanish Christian institutions in Arab Jerusalem, and performing not altogether disinterested acts of friendship to Transjordan. According to Constantine Poulos in the *Overseas News Agency* these moves are pushing Catholic France into the discard. It will not be the first time, however, that Rome has used Protestant powers against Catholic in pursuit of her long-range ambition.

The U.S. Roman hierarchy finally made it crystal clear what the papal intention was for Jerusalem. In their statement (Nov. 18, 1949) they said: "Our Holy Father, Pope Pius XII time and again has made it clear that the only effective guarantee for the safety, for the sacred character of Jerusalem, for the protection of the Holy Places . . . is a territorial internationalization of Jerusalem and its area under the sovereignty and effective control of the Family of Nations."

According to *The Nation's* Lillie Schultz the U.S. let the Vatican have the play in the UN and did not interfere with it in any way. The Vatican was allowed to sweep up votes like Liberia, Haiti, Greece, Ecuador, Nicaragua. Miss Schultz's comment is sharp enough: "The United Nations today acknowledged the Vatican as its sixtieth member with the power to dictate its ac-

tion regardless of reality, practicality, or justice." But she fails to go into the whys and the wherefores. The Vatican's power is limited by its ability to conform its purposes with the purposes of the Cartels which control the West and work with the Vatican only insofar as it pays them to do so. Both as a spy and as a propagandist the Vatican is especially valuable to Cartel economy at present in its war against Socialism. That is the why and the wherefore.

Certainly when the Pope speaks of a Family of Nations he doesn't include Russia. And that is why Russia included herself in. She wants to see what goes on and prevent as much as possible what would be hatched against her whenever the "Family" gets together.

THE CREED OF GREED

C. H. Coyle of Berwyn, Illinois, has spoken of capitalism in the following words:

"To be a decent citizen in a capitalistic society one must have two sets of principles. One is for display only, not for daily use. It includes honesty, fairness, generosity, kindness, the golden rule. You cannot be a reputable person unless you profess these principles.

"The other set of principles is for everyday use—the principles for actual practice. Only as you adhere to these can you hope for the rewards of capitalism. They include selfishness, avarice, ruthlessness, hypocrisy.

"Life as actually lived under capitalism ranges from those who honestly try to live according to the principles they profess —and who therefore never attain either wealth or security—to those who are determined to win 'success' as it is measured in such society and go bankrupt ethically.

"The majority waver between the two sets of principles, being now true to one, now to the other, in varying proportions. But the 'big successes' of capitalism are those who devote their lives unreservedly to personal profit with the merest nominal pretense of regard for others . . . virtually everyone of them burned in the fire of insatiable greed. They sought and gained wealth and lost their humanity."

The Poison of Greed

The poison squeezed into our social and political life by the callous hypocrisy of our economic life permeates every corner, filters into church life, the labor unions, the life of our artists and scientists whose "truth" is discolored and distorted by it. It spreads through the professions of law, medicine, literature.

The journalistic profession is not only poisoned itself but becomes a gigantic watershed with thousands of rivers carrying

this poison across the entire conscious life of our community.

Even a few decades ago the lies of the press were told for "the good of the people." They were seldom believed by those who told them.

Today, however, most of our press liars believe their own lies because they have swallowed and digested one Big Lie, that Capitalism is Utopia. That has become for them a Shining Truth. All the little lies become reflections of this Shining Truth. To lie becomes second nature.

The process of decay has gone so far that capitalist writers seldom or never answer an accusation or a criticism of capitalism. They merely cite it. They quote it as something too monstrous, too utterly fantastic to be taken seriously, another example of the Error of attacking Our Way of Life or Our Christian Civilization.

With an inconsolable lust this fixed idea of Capitalist Perfection, like a cancer, devours the very thing that keeps it alive.

Before it became a fixation capitalism was a useful conception. It broke up the previous fixation of feudalism and freed mankind from the chains of serfdom. Yes, capitalism had its day. (Some think it can still be useful. The Progressives are using it with their party name tacked on to it: Progressive Capitalism. But it is a rather pathetic slogan. It leaves the marrow cold. The only thing progressive about capitalism today is its paralysis.)

During the time it served mankind it was itself an idea subordinate to other ideas such as the greatest good of the greatest number. Naked greed was never paraded as a virtue. Greed was there without doubt but controlled and rationalized into leadership or stewardship.

Today they brazenly name it: profit-motive. They glory in it.

This is so true that we find Protestant churches looking for spiritual guidance to a sharp Wall Street lawyer.

Big Business is buying the conscience of the West. That conscience approves actions that would horrify our early Christian Fathers. That conscience today in the greatest capitalist nation in the world is walking silently and swiftly into the jaws of the Religion of Greed.

The powers that be in the Christian Church are delivering their "God" to the service of this religion. They worship the Golden Calf in the name of the Lamb. Is it any wonder that our so-called secularist culture has reconciled itself to its lusts when our "spiritual leadership" nests in the same sty? Is it any wonder that our labor unions follow along and compound the crimes of capitalism? Is it any wonder that our government gave aid and comfort to a modern Herod, Chiang Kai-shek, when our church bragged how good a Methodist he was instead of denouncing him? They would have done that if they had in them one breath of the spirit of Jesus who was not afraid to insult "the great." "Tell that fox Herod . . ."

We Fawn on Dulles

Our spiritual leadership has attuned itself thoroughly and completely to the sweaty lusts and terrors of capitalism.

In a memorial to John Foster Dulles the Federal Council of the Churches of Christ in America "rejoices in the important contributions Mr. Dulles has made to the shaping of American foreign policy." If causing 500 million Chinese to hate us is something to rejoice over, then the Federal Council may appropriately rejoice.

Perhaps another cause for rejoicing is that, as Howard Watson Ambruster puts it in *The Compass*, "the read threat of a World War III is not in Russia but in the war potential of the Ruhr—where old clients of John Foster Dulles are now regaining a strangle-hold."

Dulles is a reactionary, an admirer of the Nazis, a lawyer with a shady past, intimately connected with the setting up of the thieving utility empires in the Middle West for which the fall-guys went to jail. Senator Pepper called him "a cartelist with a robber baron philosophy," and accused him of building Germany into a power that would eventually attack us.

This conniving specimen of one of the lowest forms of American life is fawned upon by the central representative body of Protestant Christendom.

Did I Murder You? So Sorry!

It should not then surprise us to find that the same body, in its World Order Day message, 1949, recalled with concern and repentance "the failure of the major powers effectively to help the suffering people of China to find peace within the framework of freedom." Considering the enormity of our crime in aiding and abetting the enemies of the Chinese people, this hypocritical "repentance" can only be expressed as revolting.

Protestants and Point Four

In the same message the Federal Council also thanked God for Point Four of President Truman's Inaugural Address, defined as "the economic development of underdeveloped countries," and for the European Recovery Program, both of which are programs serving American business and its Cold War.

Social Action, organ of the Congregational Christian and Evangelical and Reformed Churches, has published a complete sales-talk for Point Four calling attention without batting an eyelash to the "profitable possibilities" for private investment, the "largest source of capital for development under Point IV." It is interesting, says *Social Action*, that "over 75 per cent of the net new American direct investment abroad in the post-war years came from ten companies." It *is* interesting.

This Christian front for American imperialism goes on to say that "our present foreign policy is to do what we can to make

it possible for democratic representative institutions to exist and flourish." Yes? In Germany where re-nazification proceeds apace? In Italy where we bought the last election in the open market? In the Dutch or French colonies "pacified" by Nazi SS using American equipment? Where then? The statement is a cool lie.

The statement following this however is the truth. There is no attempt to hide or disguise it. There is no need to, for the great god "American private investment" has entered into the holy of holies and has placed its striped trousered bottom on the altar and awaits its worshippers. "The success or failure of our undertaking will have a definite bearing not only on the future peace of the world but upon our ability to maintain and strengthen our institution of private enterprise. The degree of our success will be dependent in considerable measure upon the extent to which American private investment contributes to our venture." Kneel here! In other words the more private investment there is in the colonies (now called underdeveloped areas) the more successful the undertaking will be. And its success will depend on our ability "to maintain and strengthen our institution of private enterprise." Remain kneeling!

Another author in *Social Action* has read his theology and has achieved sufficient neo-orthodox fortitude to attribute Point Four to "the concern of Jesus for the full orb of life." He says that Christian "social strategy" is compelled to deal with compromise policies as "attainable steps towards ultimate goals," and he speaks of "the discipline of the achievable.

We would recommend his reading the Bible.

"Can you drink the cup I am going to drink?" Was this the cup of "compromise"?

"Sell your property, give the money to the poor." By "attainable steps"?

"If anyone wishes to come after me, let him deny himself, take up his cross, and follow me." With due deference to "Christion social strategy"?

"Abba, Father, Thou canst do anything. Take this cup away from me. Yet, not what I will but what thou wilt." Was this the "discipline of the achievable?"

Swinging the Church Into Line

These indications of the depths to which the Western Church is sinking might be multiplied. Here is another instance. Charles E. Wilson, president of General Electric, has just become national chairman of "a national inter-faith campaign to bring to the attention of everyone in America the importance of religion and religious institutions." This movement is called "Religion in American Life." Its office is at 214 E. 21 St., New York, N.Y. Earle B. Pleasant is director.

In our perspective Religion in American Life is big stuff. Its slogan "Find yourself through faith: come to church this week"

and its publicity bear the craft signs of the advertising wizards. Its opening four-network air salute included no less than Harry Truman, President of the United States, and General Electric Wilson himself, along with such lesser lights as Charles Laughton and Bing Crosby. It is not struggling up from nothing.

Big Business, through its Advertising Council, is the angel behind all this. The Advertising Council describes itself as "a private non-profit, non-partisan organization, supported and operated by advertisers, advertising agencies and advertising media groups to apply mass-appeal techniques to the solution of national problems."

Religion in American Life is sponsored by the Federal Council of the Churches of Christ in America, the Synagogue Council of America, and most of the Protestant denominations.

Big Business is obviously going "all out" to get the church to "swing into line" with press and screen and radio behind its world program. Differences in creed are sublimated into the new piety, the advertiser's liturgy, "underscore the over-all appeal."

In one month the number of outdoor advertising boards carrying the message was "edging 5000."

On a single day the advertising mats ordered for newspapers "topped 1000."

So edging and topping and underscoring the overall this is big business buying the last remnant of American independent thinking and swinging it into the fold of American business self-regimentation. For a description of this regimentation see *Businss as a System of Power* by Robert A. Brady, Chapter VI.

A loyalty that can unite these creeds of Christendom which have broken the bones of millions in their wars and inquisitions must be a strong thing indeed. Which indeed it is, being the love of money, the fear of money, the reverence for money, the basic religion of the interfaith.

The Conscientious Sadist

The anti-democratic public relations experts have done their job so well that the beneficiaries of the status quo no longer need to sell the public on the capitalist as business leader, bearer of the burdens of community welfare, meeter of the "payroll," Atlas of civilization, and so on. Both the experts and their clients have not only sold the public on this hokum. They have sold themselves. They have oversold both themselves and the public to such an extent that the whole story has become too pallid for the red-blooded middle class American churchman who not only can face the bloody realities of business imperialism but yearns to know more and more about them, the bloodier the better! To bear (enjoy?) them in his conscience has become his ersatz cross!

The soul of the American middle class which is in the church has been tempered and toughened, first by the pragmatists and

instrumentalists who examined Christ and flunked him as an impractical dreamer and then by the neo-orthodox who have rationalized evil into necessary evil and who drink it in like pure water.

The Sticky Web of Evil

So Christianity has become in America an evil religion, twisting and turning against its own life. Holding the profit system a sacred thing it undermines not only our public but our individual lives. It forever gnaws away at the very memory of the good religion of mutual help and love.

A deeply sensitive friend of mine feels drawn to communion with God. At the same time she finds herself insisting on the amenities of life, a fine car, the best cuts of meat, beautiful clothes, those things which are highly valued in the "house she lives in." To slight them would be to slight her little world which exactly mirrors the big world. The table she sets, its gleaming silverware, the ordered protection of her civilized existence, symbolize the respect of a community which worships business success. She yearns to play a bigger game, yet she doesn't quite dare to find out how. If she were insensitive she could be satisfied as she is. Sensing a contradiction somewhere, she is miserable and retreats into an unreal communion with a fantasy. She thinks of herself as religious, but the spark which should set her heart on fire turns in her quiet hour of prayer to a petulant private judgment against mankind.

Free to Hate

Another friend is a minister, brilliant, fearless, who finds it impossible to preach what he feels he should preach as a follower of the proletarian Christ. This man lacks no devotion. He is ready for any sacrifice. What is the matter? He simply cannot find a congregation of Christians who will abandon Mammon for God. So he is compelled to play brilliantly around the edges of life, trying to rescue bits and snatches at life's outer rim where men can be brotherly.

In their golf clubs, on hunting and fishing trips, they can express their comradely qualities. In business they must cut one another's throats. But this minister whom they love dares not suggest or even hint at a better way of doing business. He hardly dares to speak for peace today. He can only talk of it abstractly. Of course his parishioners would be happy to hear him blame Russia for war-mongering, and in fact he is under fire because he refuses to do this. He will not directly lie in the pulpit. He has a conscience that is tearing his insides. Gradually the whole thing is getting him down. He wants to follow Christ, but he can't get enough followers to keep him alive and preaching. The churches are only hiring servants of their religion of capitalism.

Free to Love

Contrast this preacher with another preacher friend in a land behind the Communist Curtain. He too has his limitations. He cannot champion the North Atlantic Pact. He cannot glorify John Foster Dulles or the American Crusade against Bolshevism. On the other hand he can preach the religion of Jesus to his heart's content, the incarnation of Love in life, creative labor, mutual help and brotherhood. His bishop does not, as under former regimes, call him in and caution him against offending the rich landowners. There is not one particle of the Christian Gospel that he must soft-pedal. The whole gamut is his as never before to proclaim triumphantly.

It may hurt him to see the state add compulsion to persuasion in getting stubborn men to abandon their habits of exploitation. But he remembers when the compulsive power of the state was used to increase rather than decrease exploitation.

Moreover it hurts him only as it hurts a good doctor to see a patient neglect himself to the point where he must submit to surgical treatment.

If you will read Acts V, 1-11, you will see that the early Christian Commissars used considerably more than persuasion on the comrades who held back even a part of their property from the common fund.

How long shall blind leaders lead? How long shall the people submit to being blinded by them? When shall the new protestants come to witness Christ afresh? Many are those preachers throughout this broad land whose hearts yearn to speak forth plainly the message of mutual love, the deep and permanent joy of a life unencumbered by the creed of greed.

Ignoring the question "How much is there in it for me?" "How does it pay off?" "Where is the profit" they would ask "Have I done my share?" "How can I do more?" "How can I do better?" And they would givethanks for those pioneers who lay the foundation stones for a new civilization, worthy for human beings to live in.

Protestant Prevarication

The official *Information Service* of the Federal Council of the Churches of Christ in America (Volume XXVIII Number 35) contains a report on the persecution of Spanish Protestants by Franco.

A Spanish paper *El Correo Catalan* (May 25/49) is quoted as saying, "We do not hesitate to affirm that we should prefer to see 10,000,000 Communists in Spain to 1,000,000 Protestants."

This is an undeserved compliment to Protestanism. The Synod of the Spanish Evangelical Church has just issued a declaration of loyalty to Franco and of its desire to serve him.

And the Federal Council itself, the center and power of world Protestantism today, never misses a chance to prove its staunch devotion to the anti-Communist campaign of Big Busi-

ness. Its *Information Service* quotes The Primate of Spain who gives Franco's reason for forbidding public worship by Protestants. It is "because of the danger that some political minorities would take advantage of these ceremonies to disseminate their propaganda." Then the Federal Council makes its bow to the spirit of the times: "This is, of course, essentially the Communist argument for the repression of the Catholic Church in Hungary and Czechoslovakia."

Our pamphlet *Hungary—Christian or Pagan?* which contained explicit testimony by Hungarian churchmen to the freedom of religion there, has been ignored by the Federal Council.

We find it increasingly difficult to believe in the good faith of the present official leadership of the Federal Council. Of course the climate of bad faith in which these officials are compelled to live is so pervasively powerful that we can understand how this good faith is being undermined. They have given many hostages to fortune and have embraced the philosophy of the fortunate.

They would be surprised to know that they are an hundredfold more truly Stalin's men than Rockefeller's. This because in each cartel lie with which they identify themselves they shame once more the banner of Christ and so add weight once again to the Bolshevik judgment against his church.

Even the comparatively honest World's Evangelical Alliance (a British organization) in its official organ *Evangelical Christendom* (Oct.-Dec. 1949) gets lost in the same moral fog.

In its news column on page 89 it quotes a letter from the General Secretary of the Hungarian Evangelical Alliance, Rev. Josef Farkas, "giving a most encouraging account of the work of the Hungarian Branch of the Alliance, which is evidently very much alive and active. Mr. Farkas tells us that they have full religious liberty, and in addition to organizing conferences, and summer camps, a monthly meeting for prayer and the deepening of spiritual life is arranged. In various parts of the country groups of pastors meet monthly under the auspices of the Hungarian Evangelical Alliance for Bible study and prayer. The Branch also maintains a Bible School, with fifty pupils. The classes are held in the evenings, with ten hours instruction weekly. The course lasts over a period of two years, divided into four half yearly terms. The topics for the Universal Week of Prayer have been translated into the Magyar language, and the Week will be observed in the Protestant Churches throughout Hungary."

Then the mists roll up and on page 106 of this same official organ we are told that "Reliable information concerning religious conditions in Hungary is scarce, and it is therefore not possible adequately to appraise the situation as it affects the Evangelical communities in that country . . ."

Do these people believe their own representative? Of course they do, but like our Federal Council they have transferred their loyalty.

THE COURAGE OF FATHER CLARENCE DUFFY

Hunters and fishermen often speak of the fine type of human beings they meet while pursuing their avocation in the great outdoors. Those of us who seek the way to a better world through the tangled underbrush of our commercial culture have also brushed shoulders with some memorable friends.

Take Father J. J. Tompkins. From the frame of a photograph on my desk he looks straight out. He sits on the front step of his house. His left hand, holding spectacles, is on his knee. A book lies open at his feet. His right hand is raised in a challenging gesture. His eyes, severe and kind, refuse to turn aside from the point he is making. All his days this man has fought obscurantism. His life has been one long struggle for enlightenment waged against the powers of darkness inside and outside his own church.

He is tired now. The years grow heavy. He is in a convent in Margaree, resting, so it is said. But can he rest? I wonder. They gave him a title. He is now a monsignor. But he is unappeased. He wants the light of knowledge for his people. The people who say they love him and are devoted to him are slow to follow the dreams he had for them, his library schemes and his other educational ideas. They say he still gets angry at times but that this is to be expected in an old man and it is better when talking with him to avoid controversial subjects. It is his glory however that he not only became angry at the unnecessary ignorance and poverty and sickness of his people but he stayed angry.

A great man, Father Tompkins, shedding honor on his church and on humankind, great, not in the celebrity hunter's book, but in the hearts and minds of those who are more sensitive and wise for knowing him, great in the Nova Scotia that will some day awake and waking will remember him.

Then there is Father Clarence Duffy, who has been sharing in the world's struggle for peace, and in these past few weeks has been physically attacked by Christian rightist street rowdies, had his collar torn off, his face spattered with eggs. It is hard for a priest to bear, the innocent misinformed household of his own faith denouncing in vile terms the man who would enlighten them and whose heart goes out to them so that he never resists these attacks or answers in kind. He knows that the real culprits are higher up and out of sight.

I know Duffy and revere him. He is a saint with a temper, a lovable saint. We often spoke together at American Labor Party meetings in New York City. Without losing the grace of his priestly calling he dared to speak for God. And as Duffy represents him God is an angry man. Angry at the insults, injuries and injustices piled by the rich on the backs of the poor. Angry at the evil that possesses men so that they have made His temple a den of thieves. Angry at the same things the men of *The Protestant*, Folino and Gaede and Baird and Palmer and

Hodgson and our blessed "Dean" and a host of others are angry at.

Dorothy Day, editor and leader of the *Catholic Worker* group, with whom Father Duffy was associated for some years, seems a bit embarrassed by his recent acts. After commending his courage and devotion to organized labor she says, "We respect the agony of frustration of Father Duffy, but at the same time, we remember with St. Paul, 'how can they preach unless they can be sent.' And Father Duffy has not been sent. We are obliged to conform to Christ even in Christ's folly. He submitted to the injustices, the mistakes, the crimes committed against Him . . . "

Now it is true Christ submitted to injustices. But it is not true that He shared in them. And that is what the church does. It helps bring about injustice. The term "Christ's folly" should not be used to mean treason to Christ. That is a sad twisting of words, Dorothy Day, unworthy of your great purpose and purity of intention. That kind of talk is what wicked prelates like to hear among the lay folk. It multiplies their opportunities for wickedness. It has been the defeat and destruction of Christ's church.

It was more than his generous anger, however, that drew me to Duffy. He is a living exemplar of the spirit of the old Celtic Ireland. Columbanus had a temper too and spoke back sharply to the Bishop of Rome who was only another bishop to him. I have known great men among the Irish and Highland Scottish Gaels, the sculptor and dramatist Seumus O'Brien, the revolutionary poet Shaemas O'Sheel, the inimitable dancer Liam Fitzgibbon, the artist and lyric poet Joseph Campbell, the Celticist and singer Father Stanley MacDonald. Of these O'Sheel and Duffy are unique in that their poetry gives them a moral fervor. The old Gaels were practical mystics. They needed no magic phrase of piety to draw straight from heaven the light of their daily lives. That is Duffy.

Dorothy Day says Father Duffy "has not been sent." She would admit that she could be wrong about this. There are different ways to be sent.

Literally, as you will read in Father Duffy's letter to Msgr. Gaffney of the New York Diocese, he was sent to America **by his own bishop.** He is obedient to his superiors in the church. He is obedient to the social encyclicals of the popes. He is obedient to the directive of Christ in his own mind and soul.

His crime is that he differs with the war policy of Cardinal Spellman. But he may not be alone in this much longer. One of the results of the Russians' getting the bomb has been to strengthen the peace party in the Vatican. Spellman may find himself in the minority after all.

True, the Papacy is making a big throw in this Holy Year to do or die on the war business while we still have more bombs than the Russians. The Papacy thinks it sees certain things

more clearly than its Big Business ally and believes it is now or never while the preponderance of power remains with the coalition.

But the cards are running out, running out fast! Every day washes out new spheres from the identity of interest between the church-state and the capitalist-state. Think what has happened in China in this regard. Remember the Chinese cardinal a few short years ago returning from the 1946 war consistory at Rome openly calling for bloody war? Where is he today? Will he dare talk that way now? And on the other side, the capitalist side, how long a head-start will Uncle Sam give John Bull in the rich pasture of a 500 million market?

No, a change of policy may well come about and Father Duffy's peace program come into its own. But whether Duffy finds himself with or against the powers-that-be, he will cut a clean line for Christ. His courage is drawn straight from the Man of Galilee, straight from the needs of the common man of every time and place for whom that Man stands.

Father Duffy is now preparing for publication the story of his experiences in a book entitled "The Insurgent Spring." The title is taken from a revolutionary poem dedicated to the memory of James Connolly, the Socialist and Catholic, who was executed on May 12, 1916 for his part in the Easter Week Rebellion in Dublin.

> The black bird, gallant herald, calls
> 'Way for the great, insurgent Spring.'
> Mimosa's beaded blossom falls,
> And scents her path of wayfaring.
> And when the furze spreads prickly leaves
> Sweet amber fires she lights again,
> Dreams immemorial she weaves
> Within the restless hearts of men.

Here follows that portion of the manuscript of Father Duffy's book which tells of most recent events:

On November 23rd following my return from Lawrence, Mass., where I had campaigned for the Rev. Amos Murphy and where a local broadcasting station had announced publicly that I was not a priest in good standing, I wrote to the Vicar General of the archdiocese of New York demanding that he retract the falsehoods issued by him on November 21st which were the basis of the slanderous statements made regarding me by a Lawrence broadcasting station and by Lawrence, Boston and New York papers and publications in other sections of the country.

On November 26th I received a letter from the Vicar General. The cancelled stamp on the envelope bore the post mark of November 23rd. The letter inside the envelope was dated November 18th. The reason for the back-dating of a letter evidently written and mailed on November 23rd was obvious. The contents of the letter informed me that as a result of my failure to observe the warning he gave on October 6th the facul-

ties of the archdiocese of New York were now withdrawn. He told me that if I attempted to celebrate Mass in this jurisdiction I would incur ecclesiastical penalties. This letter should have been written on or after October 8th following my appearance on an American Labor Party platform in New York City. It was not written because my activities in the Mayoralty campaign had been hushed up and kept from the public. That has not been possible in Lawrence. After the Vicar General in panic had had issued his false statements he wrote me a letter and backdated it to make it appear it had been written prior to the Lawrence incidents.

I replied to him on November 26th. I drew his attention to the date of the letter and the cancellation date on the envelope and informed him that I realized why he had backdated a letter evidently written and mailed nearly a week after it was supposed to be written. I also informed him that I was still celebrating Mass in the archdiocese of New York and would go on doing so despite his threats of ecclesiastical penalties and that I was far from being "silenced" or silent. On December 11th not having received any reply to my letter of November 23rd in which I demanded that he retract his false statements I wrote him as follows:

"Dear Monsignor Gaffney:

"I am writing you this letter and repeating substantially what I wrote you in my former letter of November 23rd on the assumption that the same did not come to your attenion.

"In the statement issued by you to the press on November 21st and published in many New York, Boston, Lawrence, Mass., and other papers as well as on at least one radio station you stated that I 'left my post in Ireland.' That is untrue and you know it is untrue. You also stated that I am 'not a priest in good standing.' That is also untrue and you know it to be untrue.

"I did not leave my post in Ireland. In the first instance in 1936 I was wrongfully and illegally both under canon and civil law deprived of my post in Ireland for doing things which I considered, and which Pope Pius XI directed to be things that all priests should be doing in their parishes. Later when a new Bishop was appointed and as soon as I could see him I received permission from him to leave and be absent from my diocese. That permission was renewed and in its last and still effective present form dated August 1948 it states that the 'Rev. Clarence Duffy a priest of this diocese of Kilmore is in good standing. Being an American citizen' it continues, 'social work in America is more congenial to him and therefore he is enjoying extended leave. He holds commendatory letters from this diocese and also the Diocesan Celebret.' I also hold a letter from the same Bishop directing me to remain here in the U.S.A. I obeyed that direction.

"You saw these documents attesting to my good standing

and you know, if you know anything about Canon law, that the only person outside of the Pope, who can deprive me of my good standing, or rule thereon, is the Bishop of Kilmore, my ecclesiastical superior. You have no ecclesiastical jurisdiction over me in a matter of this kind and you are not competent to rule on my good standing or deprive me of it. The Pope may do so during the period when, as at present obtains, there is no Bishop in the diocese of Kilmore, Most Rev. Patrick Lyons having died last April and there being no successor appointed as yet. But you or no other priest or Bishop, Archbishop or Cardinal may do so and have no authority to do so.

"I never was entitled to the faculties of the archdiocese of New York which in your statement you said I lost as a result of my political activities. You gave them to me as a courtesy and in the first instance they were unsolicited by me. While I appreciated them I did not need them and last February I wrote you that I would prefer that they be not renewed and that I would carry on with the letter and diocesan Celebret (request for permission for me as a priest in good standing in the diocese of Kilmore to celebrate Mass in other dioceses) given me by my Bishop. These faculties were in fact, following my request not renewed after the quarterly expiration date of May 4th, five months prior to the inception of my political activities.

"Your statment contains untruths and misrepresentations intended to discredit and harm me. I am asking you to retract it in public in the same manner in which you made it and to furnish me with the original of the retraction. I want the matter settled peaceably and without strife or scandal. I hope you do, too, for I am sure that you as a priest and as Vicar General of the archdiocese of New York do not seek to cause the strife and scandal that will arise from your failure to observe, or your contempt for the Commandment: 'Thou shalt not bear false witness against thy neighbor.' I hope too that you will in both capacities be willing and humble enough to undo the harm you have done or tried to do me.

"If you received my letter of November 23rd which, incidentally, was sent you by registered mail, I can only assume from your silence that you intend to persist in and adhere to your very un-Christian conduct which should be entirely foreign to the high ecclesiastical office you hold as well as to your position as a minister of Christ charged with the propagation by precept and example of the Christian teachings you profess to believe in.

"I hope you may change your mind.

"Awaiting a reply at your early convenience.

Yours sincerely,

Clarence Duffy."

I received no reply to this letter and on December 25th when visiting my lawyer friend I gave him authority to take any legal action he deemed fit not only against Monsignor Gaffney but against every one who published his statement or any other

statement derogating to my conduct or to my good standing as a priest.

Here ends Father Duffy's manuscript from which we may see what kind of a man this is who will not permit injustice to hide behind the cloak of piety, who will not be persuaded or coerced from the path of Christ.

HOLY CAPITALIST JIHAD

Abdullah, King of Trans-Jordan, is out again to lead a Pan-Moslem world.

Khalik-ez-Zaman, president of the Moslem League of Pakistan is out for the same business. He has been in Iraq talking up his Moslem world-bloc, leaving behind him a wake of anti-Jewish ferment.

King Farouk of Egypt is another candidate for fuehrer or caliph of this movement.

Ibn Saud of Saudi Arabia is another.

Who is back of all this? The same old Foreign Office and the same old State Department.

Pan-Islam is all they can think of to fight the spread of progressive ideas which interfere with their quiet lives. Its religious fanaticism is idea-proof.

In World War I the Kaiser got the Sultan of Turkey (who was the nearest thing to a caliph the Moslems ever had) to declare a holy war against the Entente. The result of this was a revolution in Turkey against the Sultan. Just as Germany used the Sultan so the British used Aga Khan and sherif Hussein of Mecca on their side. Imperialists of all stripes have been attracted to Pan-Islamism. Even Mussolini called himself "protector of Islam."

The great new Moslem state of Pakistan has started this pot boiling again. Obscurantist, violent, fanatic, this religious infantilism is a weapon in the hands (and it may explode right there) of British and American business men in the holy capitalist jihad against Socialist Russia.

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NAZI HUMOR IS NOT FUNNY

Paris, Nov. 25 (ONA)—A substantial number of Jews in the French occupation zone of Germany are receiving postcards, postmarked Freiburg, requesting them to "report to the State Crematorium for extermination," according to a dispatch today appearing in the newspaper Droit et Liberte, published here.

One such postcard, the account stated, addressed to Jews at Emmerdingen, read:

"As you have reached the required age, you should report immediately to the State Crematorium, Portal No. 9, Furnace No. 36, Door No. 5, in order that your bodies may be burned. You should bring some firewood, coal and a container for your ashes, which will be used for the manufacture of soap. You should close all pores and openings in your bodies so that your gases will not poison employes of the crematorium."

NEW PERSPECTIVE IN HISTORY

A new **History of the Hungarian Reformed Church** has just been published in Hungary. It is by four young University professors, Alexander Biro, Michael Bucsay, Edre Toth and Zolten Varga. Dr. Imre Kadar calls it a "mighty book." Bishop Imre Revesz, who himself for many years lectured on church history in the University, admits in a preface to this work that Reformed ministers in Hungary had lost interest in the history of their church. Church leaders had failed "to show them those fountains of zeal which from time to time broke out like geysers from unknown depths to cleanse, to heal and fertilize." Faith is genuine, he says, where it is not a forced human effort or religious virtuosity but "a well of water springing up into everlasting life." (John 4:14)

"Reformed Christianity doesn't owe its existence to the constraint of political action in Hungary as it does in many Western countries." Even feudal lords and free cities didn't influence this church in the beginning as they influenced and even decided the fate of Lutheranism.

Habsburg imperialism, from the end of the 17th century, was the first blow struck against the church, limiting it directly by police measures and restoring the feudal estates which had begun to disintegrate during the century of Reformation. Unfortunately, owing to this restoration, "the commercial and industrial middle class society was recruited from those peasant and gentry classes where Reformed Christianity was most prevalent." "Our church began to adapt itself with an increasingly perilous partiality to the ideology of the class which had rescued and supported it." The ministers taught the social and political views of the middle class. They absorbed from that class its "cold distrust and callousness towards the poor peasants toiling and suffering on the huge estates." To the city workers they gave the same cold shoulder. There were exceptions, of course, noteworthy ones. And the whole church, under the judgment of God, has come to realize its guilt. It sees now that spiritual work should have gone hand in hand with Christian responsibility for the hopeless situation of the workers, that so-called charity was no way to face that situation.

From this description, which is all too brief, we can see that the union of Socialism and Christianity in Hungary will be fruitful of new insights into the history of the church, insights which it might not harm our Western theologues to share.

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Read: **Our Vanishing Civil Liberties** by O. John Rogge (Gaer Assoc. N.Y. $3.00)
The People Don't Know by George Seldes (Gaer Assoc., N.Y. $3.00)
The Communist Trial: An American Crossroads by George Marion (Fairplay Publishers 25W 44 St., N.Y. $3.00)

JESUS

by Mei Ch'ing

"When I was a student in High School, somebody gave me a New Testament. I read it through. I know nothing else about religion or Christianity—only this New Testament. I wanted to write a poem about Jesus because he understood what the Chinese people are fighting for. Jesus was a revolutionary. He loved the people. And he suffered for the sake of his loyalties." These are the words of MEI CH'ING *(Wheat in the Green) the author of this striking poem.*

MEI CH'ING *was a student at a Chinese Christian College.*

We owe a debt of gratitude to Mrs. Mary Willmott of the United Church of Canada and Mr. Dryden Linsley Phelps of the Northern Baptist Convention, both of the West China Union University, Chengtu in the Province of Szechwan, for their faithful and beautiful translation.

In the days when the people of Israel were bitterly oppressed
He came to be born in Bethlehem town.
Mary his young mother
In her travail
With her own hot blood and tears
Bathed her baby's body.

There in that poor rude travellers' inn
There in a tumbledown stable manger
Under the anguished moaning of his holy mother
Jesus opened wide his earthly eyes.
His earliest cry as he entered the world—
O, it startled those sleeping travellers broad awake.

To flee the king's cruel slaughter of the children
Close held to his holy mother's breast
He slipped away by starlight through city gates all barred.
Through their country's field they wandered
Staggering along together through difficult months and years
Sun and stars, wind and rain, frost and snow
Stained his life with bright colours.

He grew to manhood
In the midst of those folk, good and evil;
He grew to manhood
In the midst of those folk, sly and simple.

His eyes beheld the bitter pain of the world of men:
How evil ones were holding all the power
While the good bowed their heads and uttered no sound;
How idle-handed leisure-loving ones enjoyed their treasures,

And so it was he wanted to "judge" this world.
He raised on high the banner of love,
Spreading abroad a new gospel: good news of the Kingdom of God.

Down he went to the seashore
And to the fishermen spreading their nets he said:
"Gather up your fishing nets;
No longer in these waters shall you be catching fish and shrimps.
Come, follow me!
Haul your own brothers up
From the fierce waves of the cruel wild sea."
Out he went to the open fields
And to the sowers he said:
"Lay down your ploughs,
Cast aside the wheat seeds in the bag.
Come, follow me!
Plough up the thorny soil of human souls;
Sow seeds of the Glad News,
Planting the empty fields of human hearts."

Then toward the emerald mountain forest he beckoned with his hand,
Hallooing to the shepherds winding their horns:
"Dear shepherds, scatter your masters' flocks;
Let them freely roam and browse;
Come, follow me!
Wind your beautiful horns
To herald the glad news of God's Kingdom,
To gather all those who have wandered from the way."

Even those tax collectors he did not cast out
And with compassionate words he spoke to them:
"You 'sinners'!
For the sake of the Pharisees' greedy hearts
Toss away your evil moneybags!
Come, follow me!
Go gather your taxes from the lords of wealth,
For all their piled-up riches
Come from blackhearted scheming."

He called the gardeners also
And made engagements with the workers;
He gathered together those who by hand and brawn
Were earning their daily bread.
And earnestly to all of them
He spread the glad news of love.

Quickly those fishermen gathered up their nets;
Quickly those farmers threw down their ploughs;
Quickly those shepherds let go their sheep;
Quickly those tax-collectors tossed away their money bags.
And those who were called by him
All boldly left behind them father, mother, daughter, wife
To become for Jesus hands and feet.

Straightway they raised aloft the banner of Love.
In the name of Christ they went forth calling;
Among all those possessed of illness and evil
Never did they cease their roaming and calling,
From market-town to countryside they went,

From riverside to mountain hamlet;
Over barren deserts without smoke of manmade dwelling
To places teeming with human life.
They slept on the meadows in the frost and dew,
Drank water, rested by green well-sides.
And wheresoever they went
The door of every household opened itself to let them in.
And those good-heartd houswives
All welcomed them with quiet smiling faces,
Heating warm water to bathe their feet,
And with their own hands anointing them with fragrant ointment.

Everywhere he went he healed the sick and suffering.
He said: "I want to make the blind to see
I want to cause the dumb to speak
I want to tell the lame to walk
The dull to become wise
The crippled to be straight."

And it all happened as he had said—
His words made lepers clean
His blessing made weak men strong
His curse awakened the demon-possessed.
The demons left the tortured ones
And fled into herds of swine and sheep.

He went to the Mount of Olives to preach his Way;
Like a high and holy God he went.
To the throngs who came to hear, like a dark night sea—
The suffering ones, the grievously wronged—
He proclaimed with a mighty cry:
"Happy are those who are natural and real like children:
The Kingdom of God belongs to them.
Happy are those who love their brothers as their own hands and feet:
For they will have peace of heart."

He took a few small fish and wheat cakes
And shared them with the hungry crowd.
And each received whatever he desired—
Neither much nor little, but all in equal fairness.
Everyone was happy over this bit of justice.
The sounds of their joyous hallooing
Shook the sunset valley—
From four sides came the echoes riging.

He went into the Holy Temple
And cast out those made rich by the use of God's Name
He kicked away their money-counters
And let their doves go free.
He laughed at those breast-beating loud-praying pious fellows:
"O hypocrites!
You have pored over the Ten Commandments of Moses
And by your actions broken two times five of them."

So his fame spread outward to the Eight Directions.
Wherever there was smoke of human habitation
Light broke at the mention of his name;
In the deep places of the heart were born new visions.
Yet those Pharisees
Hated him as they hated goodness.
And the devils still more deeply, envied him.
Wherever he went they cried out against him,
For then they had no place to hide.
And so those money lords,
Those sanctimonious Pharisees
Who used God's Name to gather in their wealth
Who lacked the simple childlike heart
Who hated and despoiled their own brothers—
All these denounced him as a heretic,
Claiming he wanted to be Israel's King,
Scheming how to heap more slander on him
That he might then be nailed upon a cross.

And so they used their sin-begotten money
To buy that faithless disciple of his,
Judas, who went and sold his soul.
And then at dusk one night, by the sign of a kiss,
An armed guard under orders
Seized upon Jesus as they would a thief.
They pushed him along to the courtroom
And using a dampened whiplash
Secretly put him to torture;
With evil and venomous words
Publicly they maligned him.
They took a crimson-flowered thorn plant
And plaiting it into a crown,

They pressed it down upon his flowing hair.
Then with many a threat they forced upon his shoulders
The burden of that heavy cross on which they were to nail him.

At last above that red and sandy earth
Jesus was nailed upon a cross.
His fresh blood drop by drop fell down
Soaking deep into the soil of Israel.

Enduring that bitter agony to the end, he died,
But he had left a startling prophecy:
"I shall live again,
Forever live!
The final verdict is with me."
The sound of that cry was full and strong
As if heaven cracked and earth split open:
His friends listened, and rejoiced;
His enemies listened, and trembled.

After all this had happened
His true and loyal followers,
Their faces darkly covered,
Journeyed to ten thousand places and ten thousand peoples,
Announcing in his name:
"Jesus' blood is shed;
The Kingdom of God is coming!"

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From a speech by Dr. M. M. Coady, Director of Extension Services, St. Francis Xavier University, Antigonish:

We have no desire to create a nation of shopkeepers whose only thoughts runs to groceries and dividends. We want our people to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of their fellow-men. We want them to live, to love, to play and pray with all their being. We want them to be men, whole men, eager to explore all the avenues of life and to attain perfection in all their faculties. Life for them should not be in terms of merchandising but in terms of all that is good and beautiful. They are the heirs of all the ages and of all the riches, yet concealed; all the findings of science and philosophy are theirs, all the creations of art and literature are for them. If they are wise they will create the instruments to obtain them. They will usher in the new day by attending to the blessings of the old. They will use what they have to secure what they have not.

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A special dispatch to the New York Times from Rome dated Nov. 23, 1949, commenting on the Holy Office decree excommunicating all active Communists quoted "Vatican circles" thus: "It is clear that if a news vendor can without serious difficulty avoid selling forbidden newspapers and does sell them, he does not follow the norms of the well-known Holy Office decree and performs 'knowingly and freely' actions that fall under well-known sanctions. But if a news vendor acts as the result of the active threat of the aforesaid unions, his physical co-operation may be tolerated.

'However, he must always have the moral obligation to limit as much as possible his cooperation, and this can be attained by using small ruses in which the news vendors are experts and which it is not necessary to list here."

THE PROTESTANT has experienced these "small ruses" and can verify the word of Vatican circles as to the skill of news vendors in sabotaging the circulation of publications on the unwanted list.

This is one of the reasons our magazine must rely on your assistance to remain in the business of telling those truths that assist in the birth of a great new world.

KENNETH LESLIE,
Cambridge Station,
Nova Scotia.